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ILLUSTRATIONS OF THE AGRICULTURAL DEPARTMENT, GERARD INSTITUTE, SIDON, SYRIA.
This Department was developed by Dr. Geo. A. Ford and is in his charge.

GENERAL VIEW OF IRRIGATED ORCHARDS IN TERRACES.

MULBERRY ORCHARD: 12,000 YOUNG TREES, FOR SILKWORM CULTURE

WOMAN'S WORK

Vol. XXV. JANUARY, 1910. No. 1

SECRETARY Arthur J. Brown, after an absence of four and a half months in the Far East, is due to return December 20.

SECRETARY Robert E. Speer will spend the first six weeks of 1910 in Scotland, where he is booked to deliver the Duff Missionary Lectures at Edinburgh, Glasgow and Aberdeen.

IN McMurtrie Chapel, Coyoacan,—a memorial service, this time. Miss Mary E. Beckwith of Brown Memorial Church, Baltimore, without asking for missionary appointment, went to Mexico at her own charges and has been an enthusiastic teacher in the college, a post for which she was fitted by general education and her knowledge of Spanish. "Two years and a half have proved" writes Mrs. Wallace, "that she was sent of God. A sweet, dainty little lady, she won all hearts; the students idolized her. She was laid to rest, beside parents and grandparents, in Newark, Ohio."

AS a new treaty is being negotiated between the United States and Siam, the same proposition has arisen as occurred in Japan, a few years ago, viz.: that American citizens shall give up their "extra-territorial rights." This means, of course, that henceforth missionaries, like Siamese citizens, will be under full jurisdiction of the Siamese Government. Both they and the Board of Foreign Missions express a "cordial readiness" for the change.

THE successor to the late Mr. Strobel, who filled the office of Adviser to the Government of Siam, is Hon. Jans I. Westengard. Of Danish descent, he is also, like Mr. Strobel, an American citizen and a graduate of Harvard.

THE national holiday in Chile, September 18, covers three business days and two or three weeks of school, and "were it not for the awful amount of debauchery which accompanies this celebration," says Rev. James Garvin, "it would be a good thing. We are printing a new Spanish edition of *The Little Captain*, a temperance tale which has had great acceptance in Chile and is much needed."

ON last "18th of September," Mrs. W. E. Browning took her guests to the annual patriotic service in Santiago, and with difficulty they edged their way through the vast crowd to the cathedral doors. The service—equally a function, where gold lace of the diplomatic corps and the President of Chile in full evening dress play ceremonious parts—included a *Te Deum* and "splendid choir of men and boys, notably a tenor who sang as angels are supposed to." This lasted half an hour; second day was military review; third day "all the world and his wife went to the races, the occasion for showing off gorgeous gowns;" fireworks made the evenings festive.

ONE day, last summer, Rev. F. P. Gilman baptized six grown people in Tintai, Hainan. One of them, an old man, "is usually gentleness itself but when roused shows considerable spirit," as illustrated by Miss Schaeffer: "His grandson, a Kachek school-boy, was a candidate for baptism, but his father opposed the son's wish and, on the morning of the service, sent him off to another village on some pretext. The grandfather was furious, for the two had counted on being baptized at the same time. Efforts were made to prevent the grandfather also from attending service, whereupon he beat his son, saying, 'You compel your son to obey you, but you cannot compel your father.' Picture to yourselves the venerable grandfather of about seventy beating his son of some forty-odd years, and then coming in triumph to the chapel to confess himself a sinner and to own Jesus as his Saviour!"

THERE is a large Dispensary work at Fatehpur, India, under care of the Woman's Union. Their Dr. Mina McKenzie reports a man who came bringing "four of his wives," all high-caste Mohammedans.

WHEN Rev. A. G. Welbon was home on furlough, we heard about a new Station to be opened at Won Ju. There is now a change of base. Owing to a recent division of territory agreed upon, between the Presbyterian and Methodist Missions in Korea, the new Station will be at Andong on the line between Chong Ju and Taiku, about seventy miles from either. Mr. and Mrs. Welbon, Rev. J. Y. Crothers, A. G. Fletcher, M. D., the late Mr. Sawtell and his wife had been appointed to open this Station.

A BIBLE woman in Seoul who is said to be a wonderful helper in the Church, never learned to read until two years ago, "for fear she might become proud." A Bible woman in Pyeng Yang voluntarily taught six country classes last year which consumed six weeks, and spent two months under training for Christian work. This makes three and a half months, out of her year, expressly devoted to helping those newer than herself in the faith.

ONE of the Bible women at Kodoli, W. India, has been partially blind for years and could never learn to read, yet she has a rich store of Bible verses and Psalms at her tongue's end, which she applies effectively. On account of lameness, her visiting has been confined to Kodoli but, some months ago, she made a trip to a village four miles away; the exertion made her ill, and Mrs. A. S. Wilson said to her: "Leave distant villages to the young women who have strong feet; you and I must visit near home." "Yes," said Rukhamabai, "I know they hear the story from the others, but I wanted to go once and tell the Brahman women who live there. I thought they might listen. Not many years of work are left for me, and there's all eternity for resting."

THE *Church Missionary Review* (London), for November, contains an able article upon "The Moral Condition of Moslem Lands."

THE *News Sheet*, for November, reports a Commission of about 600 corresponding members on the topic: "The Church in the Mission Field." More than half of these have sent letters for purposes of the coming World Conference, and those from members of the foreign Churches themselves—Indian, Japanese, African, Chinese—are said to be "from the independence and freshness of their point of view, of special value and interest."

FOUR white merchants have located at Élat, Kamerun.

WE publish, this month, a brief rehearsal of an attempt made, in 1885, to open a mission station in Kwang-Si, the most southern province of China and as large as England. You who have access to a file of WOMAN'S WORK will enjoy turning to "Letters" from Mrs. A. A. Fulton and Dr. Mary Fulton, in which the events referred to are amplified; they are found in issues of March, June and August, 1886. After being driven out of Kwai Ping, return visits were made to the province; but even the indomitable leader, Rev. A. A. Fulton, saw that the time for permanent location was not ripe. He baptized one convert at Wuchow in 1889.

THERE are, now, about fifty Protestant missionaries in Kwang-Si. At Wuchow, English Wesleyans have a hospital. The (English) C. M. S., in 1901, opened a Station at Kuei-lin, the capital city of 150,000, with not one Chinese Christian in it but containing a considerable Mohammedan population and five mosques.

THE largest mission in Kwang-Si is that of the Christian and Missionary Alliance (New York) which entered the province in 1894. They report eleven Stations and about 300 communicants. A case of baptism was a middle-aged woman at Kwai Ping. Five months after her introduction to the Gospel she announced that she served the true God, and would burn no more incense nor worship ancestors. Her tenants, who shared the same house, undertook to appease the neglected gods by burning extra incense on their landlady's account, and her exhortations to the contrary were in vain. She finally told them that she must take their idols and tablets down from her walls and, on this condition only, they were welcome to stay. She was as good as her word, and the family had been so influenced by the woman's good life that they continued to rent her rooms without fear.

Missionaries Taken Home in 1909

REV. GEORGE CORNWELL, China, August 26.
MRS. MARY MEAD CORNWELL, China, August 30.
MRS. NELLIE DICK ADAMS, Korea, October 31.
REV. CHASE CRANFORD SAWTELL, Korea, November 16.

MEMBERS OF TAIKU STATION, KOREA

No. 22, Mrs. Adams, in the back row, her face partly concealed; 17, Rev. J. E. Adams two seats from her, their children 5, 8, 9. The Sawtell family, 23, 25, 26.
1, W. O. Johnson, M.D.; 2, Mrs. Johnson; 3, 4, 10, 24, Johnson children; 6, Rev. J. U. S. Toms; 7, Mrs. Toms; 11, Rev. Geo. Winn (in front); 12, 13, 20, the McFarland family; 14, Miss Essick; 15, Mrs. Erdman; 16, Rev. Walter Erdman; 21, Miss Mills; 18, 19, 27, the Bruen family. No. 28 is Rev. W. E. Smith from Fusan.

NELLIE DICK ADAMS, 1866-1909

The missionary's life work was ended and she lay at rest upon her quiet bed. For a week the good doctor had fought for her life, praying as he worked. The nurse just arrived from America and every member of the little community had united their strength to keep her with them, but she slipped away, as gently and unobtrusively as she had lived. To her friend and companion from girlhood years, it seemed very strange to see those glancing feet so still, and the fingers always busy for others folded quietly upon her breast; but the smile that she had always worn was still on her face, even to the dimple on her cheek. The passing years had touched her lightly and she looked young and girlish as she lay shrouded in soft white with white chrysanthemums piled at her feet.

Word that she was gone reached the Koreans at Sabbath service, and women came and stood at the door in a multitude, quiet, orderly, with heartbroken faces. Strength for the occasion was given her husband and he spoke to them for a few moments of God's loving-kindness, then they went quietly away. One old woman, palsied for twenty years, lingered and asked to see the *pouin* (lady). She took the cold white face in her hands, laid her brown old cheek against it and sobbed out, "She came here and laid down her life for such poor old sinners as I am!"

The day of the funeral they gatherd again in hundreds. Many were in tears, many sobbed aloud. The road to the grave was lined on both sides with, perhaps, thousands of sorrowing friends, men and women, boys and girls, and they listened to the simple service in reverent silence. The bright November sunshine flooded the place, and it seemed as if everything was just as Nellie would

have had it, to be laid away for her long rest in the dear land of Korea, surrounded by those whom she loved and for whom she had labored, and to rise from there to meet the Heavenly Bridegroom when He shall come again. There seemed no room for selfish grief. The hearts of those nearest and dearest, even to the children, were filled with a sort of holy joy. "I wouldn't have missed having such a mother for anything," Benjamin said with shining eyes, and he added, "We'll have a soldier's grave, now, to decorate." It was a truer word than he perhaps realized, for she was a true soldier of the Cross, brave and tender, loving and daring, and she died on the firing line.

Annie L. Adams Baird.

MRS. BAIRD writes further: I went down to Taiku expecting to bring the children home with me, and had begun to pack their clothes when Mrs. Bruen came in and found me. She burst into tears, rushed out and gathered in the rest of the Station, and after that there was no use to suggest such a thing as taking them away. Every sort of loving offer was made to enable my brother to keep his home together, and it was finally arranged that Mr. and Mrs. Toms should leave their pretty new home and move in with my brother for the present. My niece, Dorothy, remarked that evening at the supper table, in a very grown-up way, "It's so nice to live in such a community!" and I thought so, too. I wondered, as I looked around upon them, so full of love and practical sympathy, where the critics are that find missionaries such a quarrelsome and contentious lot. I should have liked them all to be at Taiku Station in a bunch.

A Japanese Family of Four Generations

One of the first members (now Elder) of Tanabe Church was Kusumoto San. He is a well-to-do dairyman. His oldest son died last year leaving a baby boy, the apple of his grandfather's eye. This son and two daughters are children of the Elder's first wife who died some years ago. It was through her that Christ was first made known in this part of the country. Both her daughters were graduated at Wilmina School, Osaka, and became wives, the one of a minister of the Japanese Church, the other of a College professor, lately in Formosa.

The photograph of this large Christian family was taken at one side of Elder Kusumoto's house, inside the lot in which the calves play. The group is hardly complete without the two grandmothers above, both of whom have been in Heaven ten years or more. The one in a cap is Kusumoto San's mother, the other is the mother of his first wife. Both these women were well educated in the Japanese Classics and had no small influence.

It was through the family love of learning that the oldest daughter was sent to Tokyo to study, before the days of girls' schools, nearly thirty years ago. She there became a Christian and, at once, sent the Gospel news to her family at home. The first to receive and believe it was *her sister*, the wife of Kusumoto San; she had no one to go to for instruction, but she read the Bible which had been sent her and resolved to worship none but God. Her refusal to serve at the family shrine brought a storm of reproach upon her, but she held firm. Her mother-in-law wept that there would be no one to care for her spirit's welfare when she died, and went about continually with hurt feelings, so hard for relatives to bear; but since the daughter's resolution could not be shaken, it was thought they would have to send her away. Just at this stage, when the persecuted Christian was having to face this new and terrible trial, the Lord called her Home. She held her faith firmly to the end. She had never met another Christian face to face and, of course, had never been baptized. She passed away in perfect peace, saying that she left her three children in God's care. Her husband, Kusumoto, said that when she died, it seemed there was another unseen person in the room. He was so touched that he began at once to read her Book. Her brother also joined him, and just about this time, in God's providence, the first Cumberland Church missionary began to visit this part of the country. So the spark of faith was kindled until it became a light that could not be hid.

FOUR GENERATIONS OF CHRISTIANS AT TANABE, JAPAN

Elder Kusumoto *front row*, "apple of his eye" on his lap; *at his right*, his wife; next her, the widowed daughter-in-law; *on the Elder's left*, his daughters—the wife of Rev. N. Yamanouchi (the tall man) and Mrs. Odani, wife of Prof. Odani (with mustache). Seven children of the two daughters are in the group, and these families represent the Elder's first wife, who died. Three boys in the back row are sons by the second marriage.
Photograph taken upon the occasion of a family reunion about a year ago and kindly sent by Miss Leavitt.

The old mother, in great grief, saw one after another of her kindred turning against her religion and wept many tears over their waywardness; but a few years later, while I made my first long visit in Tanabe, she, too, turned to the Lord in repentance. The other old lady, mother of the two Christian sisters, made no such opposition but, with clear insight, calmly studied the religion which her daughters had illustrated by word and life, and with dignity placed herself beside them as a Christian. The business of her family was changed from wine-making to vinegar-making and, later this, too, was given up for the preaching of the Gospel of Christ.

The Kusumoto family who were also wine dealers, the son being a great drinker, now changed to the business, new at that period, of keeping cows for milk, and in this they have prospered.

The daughter who was sent to Tokyo afterwards became the wife of Mr. Uemura, one of the leaders of the Church of Christ in Japan. *One* of her sisters had married a priest and died young. Their two sons left the priesthood and became Christians. One of them is a minister and married to a helper who was with me for many years. A *third* sister is the wife of a business man in Tanabe. She wanted to study the Bible but, for years, her husband would not allow one in the house and would not allow her to visit her Christian kinfolks. However, one of his sons came to an English Bible class in Tanabe church and became a believer. The other son soon followed. One is an invalid and the other, a most promising young man, died in the Philippines last spring. The care given him by the Americans in Zumboanga touched even this father's heart to thankfulness for Christian influences. Mrs. Uemura's remaining brother, after many years of worldly living in opposition to the known ways of righteousness, has but this year become a Christian, with his wife. Their conversion would make a story by itself.

Twelve more persons might have been added to the group in the photograph, if all the members of the family could have been gathered together. It should then have included Mr. Uemura, their three daughters and Mrs. Uemura, who was the planter of the first seed of Christianity here in Tanabe.

Julia L. Leavitt.

On the Upper Gabun

NTYUA, June 20, 1909.—We left Baraka on Friday at ten, in the little sailboat *Evangeline*. A dead calm all the afternoon and our men rowing through the still gray world, though now and again a school of fish made its multitudinous commotion. Five Fañ we had for crew, and my little Osala who was much awed by the world and his travels. He is a Shekiani and not at all self-assured. I had explained that, if I permitted him this journey, he might find himself in a way to starve and must be prepared to do so pleasantly. He said yes, he would. The part of Spartan youth for which, as you see, he had signed, was early called for. Food was short at Baraka and Osala came aboard with none. When presently a Fañ passed him what could be spared of his own portion, little Osala held back a long time—there was no mention in the bond of saving kindnesses.

Before we left the bay for the dim alleys of the creeks, it was night. I never cease to wonder at the phosphorus—that most delicate and splendid and supernatural glory that plays about a boat, in these waters. With that soft throbbing glitter about us and a string of stars above, we threaded the narrow waterway where sometimes there was a line of light, and more often none. About nine o'clock we came upon Ntyua—most extraordinarily metropolitan after our dim passage through the mangrove swamp. Two lanterns in Ntyua made bright shaken lights across the flooded flat before the town. We blinked. Some young bucks made a brave music with accordions, and from all the youth of Ntyua you would say there rose a murmur of laughing voices. It was disconcerting to come out of the sleeping wilderness upon so much light and music and laughter.

Presently we were in a narrow street, very regular, eaves of the houses fairly high and supported on sapling pillars. Here, perfectly, was that medieval aspect which so strongly characterizes a Fañ town. Women came to peer at us by the flare of pitch torches—forest people with bits of weather-worn cloth about their loins. At the door of his house, Robbie Boardman, the blind Mpongwe who is the evangelist in this town, waited for us to take his hand. Most of the houses are bark and in a continuous row; his is of bamboo, detached, and has three rooms. Into this house we went with our bed bags, big water bottles, lanterns and boxes—all the usual truck. After us, piled in the populace to stand with folded arms. *I* was thinking: no headdresses to speak of, no tattooing but, upon the face, lines of black paint, sometimes red. *They* were thinking—eh, what were they thinking? Soon I was asleep on a high bedstead native-made, grass spread on the boards for a mattress. For this is an Mpongwe house.

Robbie is not an ordinary sort of black man; he thinks quite consecutively. Of a haughty tribe, he serves the Fañ, so far as I could see, humbly and freely, his poor patience marred a little by self-pity.

On Saturday came people from neighboring towns, women mostly. We could very much love one another if we were given any sort of chance. They understand my Bulu talk a little, better than I understand their Fañ. So we spent several days. In the evening we would sit with Robbie and Izure, talking in English of many things new and old. Sunday we had Communion in the little bamboo hut that is the church. There were present something like fifty. A lad and a woman were received into the Church, and three young Fañ bucks publicly confessed their sins and were received back into membership; a woman did the same. These people are far away and out of sight in the forest; they wander about and often there is none to save. The women from a distance wanted me to go home with them to teach them, a most wistful expression of a desperate need.

Monday morning we left for Ayol, a town up another of the waterways. It was noon when we struck the mud flat in front of a town where we left our boat. All our stuff was carried over that waste of mud to the town. Everywhere in the heat and sunlight, mud and brown water and mangrove trees were still and secret. Presently we were off in a little canoe, five Fañ, little Osala, Mr. Wright and myself very quiet on the box of the Communion service. From the wide river-way the canoe turned into a nar-

rower, and from that into the very heart of the swamp. Green trees crowded us, from mud all about little crabs as bright as Joseph's coat came out to see us pass, they waved rosy claws at us. The end of the water journey was a run into a mud bank; our boys drew the canoe as far as it would go, then carried us to solid ground where, out of the green swamp gloom, forest emerged. An hour we walked through what I took to be a second growth and then, to my surprise, we were in Ayol. I was not the only surprised woman in Ayol. There was a head, and more, at every door. Ayol is more primitive than Ntyua. In the house where I sat, people came and went to look at me. In the big, disordered house of an old Christian I made a cup of tea, while Mr. Wright was busy with the church session.

The catechist's wife is a sweet girl who was trained at Baraka, a most efficient and important little person, with all the marks of a minister's wife. She reads the Bible. This little Fañ girl made many efforts to make me feel at home. But, on a bit stool beside the fire among the eager forest women, her visitor was very much at home. A little fire began to leap in her heart. We had Communion in a poor little hut. The Christians brought their stools and sat about. In the hour, they had made what preparation they could—a new cloth, a new handkerchief. We were perhaps twenty-five people, a very simple company. I am thinking it was a true Communion. To me it was so. Afterwards a girl came crying to me; they were telling her to wait for baptism. I comforted her as I knew how.

At five we left Ayol; it was up to us to get into the river before dark. We hurried back to our canoe; the tide had risen so that it was afloat in pleasant water. It was dark when we landed at the town where our stuff waited. This was a wild place. I had never before seen a town where I would fear to be alone. Here they had been drinking; men thronged the narrow way between the houses; the uproar while we ate, in a hut crowded with trade boxes, quite wore upon two people who had fared so far since early morning. Finally, Mr. Wright went out and called them down. By the light of wandering lanterns, we got packed again and away into the cool night.

The *Evangeline* is a mean boat for night travel; no proper place to lie down. Poor Osala all but dropped overboard in his lurching sleep. Old Izure—so like a grand vizier in "The Arabian Nights"—slept at our feet. We dozed as we could. The wind was favorable and it was not one o'clock when we turned in toward the lights at Hatton and Cookson's wharf. The sea had not seemed rough while we were sailing but there was a heavy sound of surf. When the sail came down, Ndongo Nkoni said the water was bad. With that my heart sprang and raced. I never felt so sudden and unreasonable a terror. It was the night, I suppose, and sleep. We went alongside the wharf and could not make it; no use to try to land in the surf. We pulled away from the wharf and anchored for the night. My knees shook together, a most uncomfortable sensation. I lay on what I could find, in my sweater and rug, cold in the teeth of a wind from the North Pole, though Mr. Ford tells me it was a south wind. In the gray dawn we sat up, and by six were ready to try the landing which we accomplished. Mba Nkogo, when he helped pull me up on the wharf, is said to have murmured, *Mbamba minga*—a fine woman—because so light to carry.

Baraka, July 7.—It was good for me to have been away; I have come back to school quite refreshed. I write in school—Madoba is giving a dictation. *Bla*, says he; "*bla*," go all the little mouths; "*bla*," write all the little hands, wise grow all my little sheep writing "*bla*." André is my new assistant; I have given him my class of babies and he is lost and sad. Once before he was a teacher, and then he spent hours writing beautiful programmes in multi-colored inks. Now, I exact that he teach a letter a week to individuals. It is much easier to teach the alphabet to a class than anything less to individuals. But such are my whims.

Jean Kenyon Mackenzie.

The African teacher of the tailoring class, at Élat, sent one-half of his first month's wages back to Calabar Mission where he received his training.

Day School for Girls at Fusan, Korea

Mrs. Chas. H. Irvin has gradually developed this school during fifteen years past. She is seen in the cut (the erect, belted figure,) reviewing the procession; three Korean assistants whom she trained are lined up off her right. Since the present term opened, Nov. 1, Mrs. R. E. Winn has assisted with the music and a Japanese pastor teaches Japanese; English and Chinese are also taught. The pupils are both Christian and non-Christian, and the larger girls have no other opportunity for education in Fusan.

The school is located among beautiful trees on a ridge 200 feet above the sea. The building, which was dedicated last May, is the gift of generous friends of the Board and is, no doubt, one of the very finest in the Far East. The roof is imperfectly shown (in cut) back of the tower, which is a separate structure whose huge bell is heard for miles around. The house is supplied with a first-class heating plant, bathrooms and electric light; in short, the whole interior rivals handsome school buildings in America.

BELL TOWER AND TILED ROOF OF SCHOOL.
Slope of ridge continuous, pp. 8, 9; two parts of one picture.

Adversity Creating Opportunity

EXTRACT, ANNUAL REPORT FROM SEOUL, KOREA.

Reviewing rapidly recent changes in Seoul which affect our missionary work, they seem to be summed up in this: that all visible hopes and props and stays and guides and girders have been cut away and, naked, bare, shipwrecked—Korea thinks she stands.

I. The pride support of her Chinese literature, once so highly exalted, has fallen away never to be restored. The old scholar who ruled the land, the literati who were the scribes, Pharisees and hypocrites, the Kwa-go examination, the high esteem of literary rank, —all are gone, and nothing yet has become firmly fixed to take its place.

II. Various offices of the land, attached to which were power and wealth, by means of which corrupt officialdom "squeezed," in the name of which men were exalted or degraded; money and office have passed into the hands of the Japanese, not even gleanings or tailings left to old functionaries who were once absolute.

III. Manufactures: Once Korea made all she required; wove her cloth, turned and moulded her porcelain, tanned her leather, coopered her buckets, made her hats, fed her silkworms, gathered her cotton, prepared her *soy*, grew her own tobacco, manufactured her cutlery, did her own jewelry work and ornamentation. To day, nearly all of it has slipped from her hold. Everything is imported—porcelain, clothing, kerosene, cigarettes, umbrellas.

IV. High hopes have been fixed on education, many violently patriotic books prepared and used, teachers keyed up to intense opposition to the Government have been installed. But the Department steps in and says, "We forbid this book, and this, and this." Police gather up sets most prized and lock them away. The whole system of education is suddenly in the grasp of Government, rendering it hopeless for those who have had political purposes in view.

V. Bethell & Co., publishers of the *Daily News*, have for years past been a great quantity in the estimation of the people. In their attacks on the Korean-Japanese Government, and in advertising what they considered Korea's wrongs, their names have become enshrined as only heroes of ancient China might ever hope to be. On the last day of May, Mr. Bethell died, taking from the people of Korea their last visible support. He may be deified some day, as John Nicholson is in India, or as the hill-gods used to be; but his brave spirit of fight and his determination to stand by this people, as he thought they ought to be stood by, are past history forever.

EFFECT OF LOSSES.

No. 1—The loss of literature gives a most exceptional place of prominence to the Bible as the book for the nation, and while only literati can read Chinese, the whole nation, men,

women and children, are reading, studying, teaching, singing out and praying over, the truths of the New Testament.

No. 2—The loss of office cuts out of the body politic, and from souls of the people, one of the worst cases of gangrene that ever infected the Far East. This corruption removed, there will be a chance for that purity of life and intention which God requires.

No. 3—The loss of manufactures and trades reduces Korea to the place of a servant and the overweening pride, that once was her badge of destruction, little by little has given place to a reasonable humility, that comes in most timely for a hearing of the Gospel.

No. 4—Secular education being for the time tied up, Biblical education and spiritual, with wings unclipped, move in to take its place, and from Seoul rapidly outwards, to the most obscure mountain valleys and limits of the land.

No. 5—Mr. Bethell being taken away, many who trusted in him to save Korea may, like Peter and Co. (Acts i:6), turn to the Lord for the restoration of the Kingdom.

This will help to show what a day of opportunity we have before us. Never perhaps in the history of Missions have so many factors contributed toward getting at the hearts of this people with the good news of salvation. There is, besides, this noticeable fact which also shows God's leading, and would seem to indicate that He has a special place in the East for this small and humiliated people. Politically the world has no longer any time to give to Korea. Hulbert, McKenzie, Ladd, and others have endeavored by skillful and earnest representation to focus attention on this appendix of Asia as a matter of vital concern to the health of the continent; but little by little the echoes have died away and, to-day, who writes of Korea politically? Commercially there is little or nothing, and no future say those who know. Spiritually, to-day, no nation attracts more attention. The way in which the Gospel message has been received, the way in which Koreans have propagated its truth, the unstinted use of their little money in the Lord's work, the elimination of self, and class distinctions, in the desire to promote God's glory, have become one of the marked triumphs of modern missions.

KOREAN GIRLS AT FUSAN, HOMEWARD BOUND AFTER SCHOOL.
From a superior photograph, loaned by kindness of Mr. L. H. Severance.

No nation was

ever more blessed in the way of written language. With the ideograph strong in possession of the land, the people have been reared to literary ideals; every man would be a scholar; even the coolie sings the praises thereof. The difficulty of the Chinese makes it, as in China proper, forever impossible for the common people to read books in that tongue. As a provision stored up for the day of need, was the native script, an alphabet and a syllabary combined, simplicity itself, invented some 400 years ago but little used till the Gospel needs called it into requisition. To-day we have pure Chinese, mixed Chinese and Korean, and pure Korean, all read by a single company gathered for worship. The Bible is within easy access of every man, woman and child, and the whole peninsula is being influenced by these tens of thousands of New Testaments and Hymn-books in the common language of the people. During the year past, translation of I. and II. Chronicles, Job, Hosea, Jeremiah, Deuteronomy have been prepared or passed in review. This year we hope will finish the long and arduous task of the whole Bible. One fortunate thing is that the same Koreans and foreigners have been employed for almost the whole work, so there will be uniformity of style and expression. We have been able to hold it down to as nearly as possible colloquial style, though many parts, like some in Isaiah, are exceedingly difficult to render in the first place, and very difficult to read and understand.

The year has marked many blessings, but especially would I make note of reinforcements that have come, the choicest young people of the homeland giving their lives for the East, for Korea, for the service of the Master. May God bless them and bless us all, and keep us united and one in heart, however many the problems on which we may differ in judgment. The sum total of our opinions may be wise or it may be foolish, still, if we be all a unit in heart and love, God will bless us, will use us, will magnify us; but though we be ever so wise, if we be separated in heart or in sympathy, or in good will, or in prayer for one another, or in seeking another's good rather than our own, we are undone and permanent blessing will not be ours. May God keep us *one*.

James S. Gale.

NEW JAPANESE CHURCH DEDICATED

Our new church building in Otaru, where my school attends, was dedicated August 14. We missionaries are proud of it. The Church is self-supporting, and has an earnest pastor who was educated at Meiji Gakuin, Tokyo, and at Auburn and Union Seminaries in America. This Church has a fine Woman's Society, which has just bought a large organ, and the Sabbath-school is flourishing.

Clara Rose.

REV. C. R. HAMILTON met a Filipino woman on the street, who was taking her little girl about nine years old to "*Doctora* Hamilton," because she had had fever five days. He asked Pilar if she had been going to school all the time. "Yes." So he said, "Pilar, if you have fever, you ought to remain at home." "But I don't want to get a black mark for being absent; and to-morrow I must sing in the song at Arbor Day exercises."

Mrs. Ross.—I called on the wife of the carpenter who has built all our houses in Syen Chun, under Dr. Sharrocks' direction. He has built a house of his own much better than the usual Korean house, with large glass windows and several rooms. We shall be glad if the time comes when these people have better houses, especially when the whole family no longer crowds into one small sleeping-room. Then it will be easier for them to keep their bodies clean and to live clean lives.

Twenty-five Years of Medical Work

Extracts from letters to my Mother, 1884–1886.

Hongkong, China, October 11, 1884. —After years of preparation and a journey of seven thousand miles, I am at last in this great Empire of China.

Canton, Oct. 21.—Monday the 13th, just one month from the time I left America, I reached Canton. As we approached the city with its four miles of river frontage, it appeared a mass of monotonous houses, tile roofs and no chimneys. No green trees save on Shameen, the small island where the English reside. Albert* met me and we soon reached, not home (that will ever be in America), but the house where Florence met me. Baby Edith was asleep on her *ahmah's* (nurse) shoulder.

It has been a great pleasure to meet so many missionaries: Wesleyan, Baptist, London Congregational and Presbyterian. Many outside the mission circle have called: Our Consul, Hon. Chas. Seymour, some of the merchants who have silk and tea "Hongs," (exporters) officers from American gunboats, etc. I mention this because I did not expect to see so many charming people in the next ten years. Of course, I was more anxious to meet Dr. Mary Niles than any one else. She kindly called and invited me to accompany her to the hospital to witness an important operation. The hospital is the largest in China and has beds (or rather bed-boards which all Chinese, rich and poor, use) for nearly 300 patients.

Nov. 10.—I have made a beginning in this most difficult language, and feel very proud because I can count to ten. Does this sound like language? Yat, e, sam, sz, ng, luk, t'sat, pat, kau (1, 2, 3, 4, etc.). Just to speak the words would be easy, the difficulty lies in the tones: you must pronounce some in a higher key than others; some are aspirated, some not. In three years, one is supposed to be ready for work. . . . Last week I took my first trip into the inner city. Usually a foreigner may go in and out freely; but now, owing to the Franco-Chinese war, every foreigner must have a passport. At the gates where we showed ours, a crowd of men gathered around my chair and for a moment I was a little frightened. Albert made them understand that our errand was peaceful (to preach in the Sz Pai Lau Chapel) and that we were not French, so we were allowed to enter. The chapel was a tumble-down building on a crowded street. Some Christians lived in the back, where was also a boys' school. The boys were all studying aloud when we entered. When they came up to recite to Albert, they handed him the book, turned their back, and repeated page after page of Scripture without any hesitation. It does not seem possible that I shall ever be able to understand a word they are saying.

Dec. 17.—I am eager to be in active work. When I see what there is to do in this great heathen city of over a million, I cannot endure the thought of being tongue-tied for a year or more. The streets are like aisles and crowded with people.

Jan. 2, 1885.—With flowers blooming, trees green, doors wide open, it did not seem much like an American Christmas. . . . We were quite startled not long ago to feel the whole house shake. It was caused by explosion of a powder magazine in a city fifteen miles distant. The Wesleyans have a hospital there, where some of the wounded were carried. Dr. Niles and I went up to see them; they were terribly injured. I felt grateful that they could receive scientific treatment. Native doctors know nothing of rational medicine.

July.—On one of Albert's trips, he succeeded in renting a chapel at a place called Kwai Ping, about 400 miles up West River from Canton. He thinks, with the aid of medicine, we may succeed in getting a permanent foothold. We have decided to try. In Kwang-Si Province there is not a missionary; the people seem bitterly hostile. It was there the great Tai Ping rebellion broke out. Albert is making arrangements for the trip.

Ho-tau Boat, West River, Aug. 22. —We have come sixty miles and just left the beautiful Shiu Hing Pass. Our boat is pulled up stream by coolies by means of a rope. Sometimes we walk

*Dr. Mary Fulton's brother, Rev. A. A. Fulton.

along the bank, bordered by fields of rice, corn, sugar-cane, sweet potatoes, peanuts and mulberry.

Above Ng Chau, Aug 31.—Ng Chau is a large city, and was formerly capital of Kwang-Si. Repeated attempts have been made to open mission work there, but without success. At Tung In, the magistrate came down. All the village turned out to see him and us. A red canopy was carried before him and a gong sounded that his way might be clear; he was very polite. We presented him some stereopticon views which pleased him, and he gave us two ducks, two chickens (alive), rock candy and tea. We have had so little notice from the gentry that we appreciated his attention.

Kwai-Ping, Sept. 7.—We were eighteen days coming 400 miles. The city is at the junction of two rivers. Everywhere is verdure and luxuriant growth. As we stepped ashore a few men saw us and came running toward the boat. It soon spread through the city that "foreign devils" had landed. There had never before been a white woman there, nor a white baby, and soon a crowd surrounded us. Every one wanted to be treated. After I had seen over twenty, we decided to anchor in a more retired place.

Sept. 8.—Before I could finish dressing this morning, I was besieged for medicine. At 8 o'clock a Mandarin sent for me. During the recent war he received a wound just above the knee. I did not want to go, as I wish to confine my work to women and children. We concluded, since the province is notoriously hostile and this man so high in rank, it might be wise to go *once*. Albert went first to see that everything was prepared. After probing the wound and removing necrosed bone, I told him it would be necessary to make a deep incision and he should go down to the hospital in Canton. When I returned, I treated forty patients and then we pushed out into the middle of the stream for a little respite.

Sept. 9.—A man whose little boy I treated, offered to rent Albert the only good house in the village and we are jubilant. . . . The Mandarin still sends for us: a pony is brought on which Albert rides, and a chair for me. Saturday, he sent soldiers to the dispensary with a present for me, a red satin banner 8 x 3 feet. No gift is complete, apparently, unless accompanied by chickens (and 200 fire-crackers); there were nine ducks also, two hams and two cans of tea. . . . Those with divers diseases come: lame, dumb, blind and insane. I greatly regret I have such a limited supply of medicines; also, that there is no physician to treat the men. I see now how necessary it is to get the language *before* undertaking work.

West River, Oct.—Our medicines were all gone and we were obliged to go to Canton for a new supply. Dr. Kerr consented to return with us, and has a Chinese assistant to look after the men. I have a good woman to assist me. We are again almost in sight of Kwai Ping.

Kwai Ping, Nov. 12.—In one of the mud houses of the village at Big Ditch Mouth, we have rented two rooms: one will be dispensary, the other I will use for a hospital. It is a humble beginning. Two of the back rooms we were unable to rent; the owner uses one for his grain, the other is the shrine room where they worship the idols. Before the house is the threshing-floor, and this we enclosed with a bamboo fence for our front lawn (?). Edith runs about in this trying to catch some puppies.

Nov. 20.—As native houses do not have windows—only a small aperture in the roof—I feel rich in the possession of one window nearly two feet square. More than that I have a curtain, for which Dr. Kerr says I must be reported for extravagance. Another patient has sent a token of gratitude—a huge buffalo and her calf. We always try to appear delighted, no matter what they give us.

Of course we never know what moment the tide may turn against us. Superstition here is great and we have to be very careful of every word and movement. If we should stop to read an inscription on a gravestone, people would at once say we wanted to rob the graves. We are suspected of being Catholics and have been repeatedly warned not to put up a chapel, as the people think all chapels belong to Jesuits. Yesterday, two men came fifteen miles in the rain to ask about the doctrine; said they heard we were "Jesus men" and worship every morning. (Prayer with the Chinese.) One of our sick neighbors sent for me. In her bedroom were seven buffaloes. These "water cows" are as large as oxen and used for ploughing. As this region is infested with tigers, domestic animals are driven into the house at night for safety. When the door was shut and I alone there, with only one rail separating them from

me, I confess the great curved horns gave me an uncomfortable sensation. . . . Dr. Kerr returned to Canton. We were so sorry to lose him, as his influence is great with the Chinese.

Feb. 5, 1886.—Cold weather. Fortunately, my shoes are loose enough to allow of wearing three pairs of hose; also have on three sacques. In this place we can get neither stoves nor shoes, and it will be several weeks before supplies arrive. We have had enough amusement out of each others' appearance to compensate for inconvenience. Albert wears one shoe of one kind, the other of another kind; the sides are out of F——'s shoes, the soles off mine and toes out of Edith's. Since our home supplies failed, Florence has to devise substitutes as best she can. For butter she has the boy beat up buffalo cream and it does capitally. For sugar, she clarifies the native production. We are making soft soap. A girl ought to know how to do everything if she thinks of going as a missionary, for she may have everything to do. We have been planning a hospital and have purchased the site.

March.—In our mud ward are four wounded soldiers, looked after by a Chinese assistant; they were brought by military authorities. Everything is moving smoothly. Albert preaches daily, Florence has opened a school for girls, and I have treated over 3,000 patients.

West River, May 9, 1886.—You will think I spend most of my time on this river. Well, it is the sixth time in nearly as many months that I have been rowed over its waters. We are *all together* and *well*, and for this we cease not to give thanks, although we are going to Canton greatly against our wishes. Thursday, May 7, we barely escaped with our lives. The owner of the house told us, the day before, that placards had been put up in the street saying "they" were going to burn his house. They were put out by students who are passing their examinations; they, with their servants, numbered 10,000. The magistrate had so increased the tax on gambling houses that the owners closed them, and this turned a multitude into the streets ready for anything.

Our first intimation of trouble was a loud pounding on the side door. Albert and our cook at once went out and, a crowd of roughs collecting, Albert started to the Yamen for soldiers. We barred the two windows and strengthened the front door by propping against it some iron bars bought for the hospital. Pounding on the door continued, each new assault accompanied by yelling that struck terror to our hearts; as the door did not give way, they piled straw before it and set it on fire. We had nothing to do but go out of the house or be burned to death. Florence tied account books, receipts, etc., around her waist; I put a few crackers in my pocket, this pen I am using and my Testament, and lifted Edith from her crib. We went out the back door, not knowing whether we would be alive five minutes. The mob rushed towards us as we expected, but we walked quietly down a path towards the water's edge, they following, using terrible language. . . . Then some soldiers arrived from the Yamen. This was our first tidings of Albert; he was suffering a thousand agonies because ignorant as to our fate. He had been stoned through the street and just reached the Yamen in time to save himself. Once there, they would not let him out. We left the house about eleven o'clock and it was nearly one when our assistant came to tell us that a boat was coming. We clambered into it and were conducted to the Yamen. The magistrate showed us to a quiet room, and gave us money to buy whatever we might need. After two days he sent us, at dawn, to a boat in waiting. Our two assistants are with us; like ourselves, they lost all they had. My fine lot of new medicines, instruments, medical books, note-books, diplomas, are all gone.

Canton, May 13.—After five days and as many changes to different boats, we are again surrounded by kind friends. We are cast down but not dismayed.

Mary H. Fulton.

(To be continued.)

A Chilean Martyr of 1909

We are accustomed to think that martyrdom for Christ's sake is extremely rare nowadays, but the most important occurrence of the period which this letter covers has been the assassination of one of Mr. Garvin's colporteurs. The murder was perpetrated within the bounds of the district under my supervision, and I have been obliged to ferret out some harrowing details.

Mr. Garvin of Santiago, who has been more than twenty years in Chile, conceived the idea of selling good literature along with Bibles so that men who live in isolated regions, as well as miners of the North, could have wholesome evangelical publications to instruct them. In addition, this method always affords one of the best means of introducing the Gospel. Last year, through painstaking efforts (it is a private undertaking for the Board cannot finance it) more than 10,000 *pesos* ($2,000) worth of such reading matter was sold. Mr. Garvin supplied an outfit to the man in question, Sr. Candelario Nunez, and sent him forth from Rancagua to visit scattered villages and some of the mines *en route*.

This brother, an earnest Christian, set forth on his mission with the same high resolve that took Paul to Ephesus. Nothing more was heard of him for three weeks, and a member of our church here disguised himself as a pack-peddler and began a search. He told us on his return that he had traced the colporteur to a

lonely trail alongside a wooded precipice, but there was not a vestige of him after he passed that point. A certain *peon* who had been seen in his company was reported to have been using the saddle-bags of the missing brother but, by a conspiracy of lies, the police were thrown off the trail and we were obliged to desist from further effort. The authorities were in no apparent haste to solve the mystery. If one has seen a typical Cordillera pass, he will understand that even Sherlock Holmes would be nonplussed.

A remarkable development came a few weeks later. Dr. Lester, pastor of Union Church in Santiago, found a letter under the door of the church and, opening it, he discovered that the writer evidently wished to communicate something respecting the whereabouts of Sr. Nunez' body. Following the directions given by the scrawl, the pastor of Rancagua found the body and there was no difficulty in identifying it. The poor man had been stabbed through the heart, as he slept. If any of you wonder why the murderer could not keep the secret, ponder again and thank God for the unquenchable flame of conscience. If others wonder why the confession was made to Dr. Lester in this way, read a few chapters on Jesuitism and the confessional of the Church of Rome. There is no doubt as to the identity of the assassin, but he is shielded by the very men who inflamed his wrath with drink and fanned the flames with tales of reward to the man who rids the most holy Church of heretics. The authorities will probably never succeed in apprehending the culprit, for thwarting of justice is easy for the organization which believes that the end justifies the means. The individual Roman Catholic may be a sincere, devout, compassionate Christian; the system is diabolical, so do not allow any of their emissaries to beguile you in the guise of an angel of light.

It appears that Sr. Nunez approached a group of campers who had fled from civilization to abandon themselves to unrighteous orgies. He offered to sell them the Bible and entered into a discussion with them. The result was plainly to be foreseen.

A Protestant convert has won a martyr's crown, the first in Chile to be so honored. His widow and four little ones belong to the congregation of Rancagua, where the brethren are co-operating with us in the endeavor to relieve her of some of the burdens that have fallen upon her. She seems baffled by the mystery of God's will, but her faith in the Protector of widows and orphans is strong.

James H. McLean.

A Mission Tent

When I was at home, some friends interested in India gave me some money towards this tent, and I want them to see what I have been able to get. I have not used it much myself, but Rev. John Forman and Rev. and Mrs. H. C. Velte, and Miss Johnson have used it some in district work. School and zenanas have been enough for me until now; this winter I hope to go tenting also.

The tent is curtained inside, so it can easily be made into two rooms or thrown into one large room, and there is a small bathroom. It is a most comfortable tent and when itinerating one is able to go with it to a place and stay for some days.

The man in the picture is our dear old Sweeper. He is such a careful, faithful servant that his post here is secure, no matter who comes or goes. The mention of his name evokes the kindest praise. I often say that when no one else can find a flower he can, and he will make a bouquet, if only from sprays of grass, which looks refreshing. For

over twenty-five years this man has worked in the mission compound here in Saharanpur, but it was only about a year ago that he was baptized. He sees now what he has lost by waiting. When I came to India twelve years ago, I offered to educate his two little girls but he refused; now he is regretful. They are Christians and married, and they tell me *their* girls shall be taught.

The young woman in the picture is Miss Mona Chatterji, one of our Dehra school-girls. She is here teaching in our Saharanpur Girls' School, and is a great success among both Hindu and Mohammedan girls, who love her dearly.

The Indian Christian, when full of love, is the missionary to reach the Indian people.

Christina B. Herron.

Communion Service at Lahore

It would have gladdened the hearts of readers of WOMAN'S WORK to have been with us at the communion service in Hira Mandi Church to-day (November 14, 1909). This is the Church for Christians who have come out from the low-caste people, within the last few years. It was organized three years ago, when Dr. Chas. Cuthbert Hall was here.

Last year the people raised Rs. 111, which have just been laid out on putting their building in order. Walls have been repaired, the interior was whitewashed, a new brick floor laid with a fresh grass matting over it, and glass windows were put in. The people are all from the sweeper class and most of them are still earning their bread by the sweep of the broom, though a few have risen to the exalted position of cooks.

Here they were, about seventy of them, seated in rows on the floor, men, women and children, so clean, self-respecting and orderly that it made one's heart throb with pride to look at them. I made my way to the back right-hand corner, where about twenty women were seated, and sat down by them. A year ago, I sincerely deplored my forgetfulness, whenever I found myself there without a well-perfumed handkerchief, but this morning there was not the slightest need for such precaution. The woman in front of me was baptized only yesterday, yet even she and her little girl baby were immaculate.

The service proceeded with as much quiet dignity and order as any I have ever seen. After the usual hymns and prayers, we all stood and reverently repeated the Creed and the Lord's Prayer in Punjabi. Then came the sermon, followed by the simple sacrament, of which all present partook except the children. Our tablecloth was a plain cotton sheet; our wine pitcher, a vinegar bottle; our goblets were two brass cups, the covering cloth was a coarse towel, but all were scrupulously clean. At the close of the service, Pádri Takhur Dass rose and said that these things had been brought from his own house and were in common use every day; he felt it was not fitting that the Lord's Supper should be dispensed from vessels which were picked up from anywhere, but that every church should have its own vessels, be they ever so cheap, which should be kept sacred to this one use. He thought this church should purchase such a set as it can afford and asked for contributions. Immediately one and another began to call out, "Put me down for a rupee," "Put me down for two rupees," "Put me down for eight annas," and so on until, in about ten minutes, we had twenty-two rupees and eight annas, or $7.50, subscribed, and the promise made to pay in all before the end of November. Besides this, the general collection amounted to $1.07.

When I looked over the congregation and realized that the wealthiest of them was not earning more than five dollars a month while supporting a family of five, and that by far the greater number of them earn about two dollars a month, for themselves and their families, I assure you, a great feeling of hopefulness swept over me and I realized afresh that the religion of Jesus Christ not only gives hope for the soul, but also exalts and inspires the entire being of man.

M. J. R. MacDonald.

WANAMAKER High School, Allahabad, has 128 boarding pupils, many of them delicate girls; a dozen are liable to come down at once with malarial fever or measles. Think what joy it gave Miss Forman to receive a gift for an infirmary, from Philadelphia friends.

Bits of Experience in 1909

W. INDIA.—Miss Unsworth and I with our five good Indian co-laborers have just completed another month of tent life in the villages of our hilly district. It was a pretty sight to see those Hindu sisters listening to the hymns and Bible stories told by their two Christian sisters seated on the same mat. According to the record in my note-book, we have been able to visit 71 towns and villages, or 197 wadis or hamlets. Jesus Christ and Him crucified is our one glad theme.—*Amanda M. Jefferson.*

KOREA.—I never was more cordially welcomed into any American home than into these poor Korean huts, and I never came away from an American home with a happier heart than from some of these hovels of mud and thatch. It is not that I forget the filth and dirt that surrounds most of them, nor that I ever become accustomed to the dreadful odor; but I see the light of the Gospel of Jesus Christ in many faces. I see the influence of His teaching in their homes, and hear their prayers of thankfulness for God's merciful kindness in sending them the Gospel.—*Lulu B. Purviance.*

KOREA.—I have been in Korea, now, over six months and have enjoyed every minute. Even the language study, which I expected would be a thorn in the flesh, has proved very interesting. It is so different from any studying I ever did before—it really lives. You work out a nice little speech with your teacher and then go out and try it on the servants. If they look intelligent you feel quite triumphant, but if they give you an empty stare you return to your teacher to find where the hitch is.—*Helen I. Taylor.*

JAPAN.—When Miss ——— invited me to come down here for a change, I accepted with thanks, and such a good rest as she is giving me for a week! When we sit down to breakfast at nine o'clock and lie around in the sand on the seashore all day, we laughingly ask how a description of such a vacation would look in WOMAN'S WORK. But after two days of relaxation, we feel such new strength coming back that we want already to be at work again, and feel that no emergency will be too hard to face.—*Lila S. Halsey.*

CHINA.—I hear the trembling voices of the women raised in humble, fervent prayer—voices that had grown hard and shrill in curses on their enemies and in wailing for their dead—now soft and low as they beg for the forgiveness that comes to those who have themselves forgiven. When I hear these faltering prayers, I thank God that He has let me live the life of a foreign missionary.—*Margaret H. Cochran.*

MANILA, P. I.—A teacher in public school, though a Romanist, is friendly to Protestantism and asks me a great many questions. She does not believe in the confessional and, with regard to mass for the dead, she said: "It seems to me that if God is the judge and He is wise, that if, when a man dies, God gives His decision that he deserves punishment for his evil life, how can God change His decision for my *peso* (fifty cents)."—*Theresa M. Kalb.*

JAPAN.—I am glad to tell the Board that I am feeling much restored by my trip to the homeland, and hope I shall be equal to a full campaign with good results. We are trying to make arrangements to live among the villages that we work in. The houses are not built for comfort; they have no place for fire and little light, but we hope to make it bearable. There has been very little work among the smaller towns and villages and the time seems ripe for it now. We are the first family of our Mission to try this plan.—*F. M. De Van Horn.*

JAPAN.—The two weeks I have been in Japan have been full and I have been happy every minute. I spent two days with friends in Osaka and fell in love with the Osaka missionaries, but the city made me appreciate the cleanliness and pure air of Kanazawa. I am pretty nearly settled and doing as much as I can in my present ignorant state. I go to two Sunday-schools, where my humble task is to paste the text-cards in the children's note-books. I am glad of anything I can do and hope to be more useful soon.—*Lucile Dooley.*

KOREA.—This is the land of Morning Calm. You will begin to be afraid that I have been becalmed in the general calm, which so surrounds our people here that, although they have any number of words for quickly (even I know six) they move as if with the thought, like the man in the story, "All of to-morrow ain't touched yet." It seems impossible that I have been in Korea almost nine months—the happiest days they have been.—*Blanche Essick.*

LETTERS FROM MISSIONARIES

CHILE

MRS. BOOMER wrote from *Casilla 645*, CONCEPCION, last September:

Mr. Speer came from the East coast by sea *via* the Straits of Magellan, and cabled Mr. Boomer to meet him at Valdivia whence he finished his journey to Santiago by rail, visiting nearly all points along the way where we have work established. The gentlemen reached Concepcion at noon, August 5. We had found a temporary house and were camping out in semi-comfortable fashion, with a half-crazy cook in the kitchen, and

I DID HOPE TO HAVE ENOUGH TO EAT

to keep them from starving. But the very first night I fell and sprained my ankle and never entered the kitchen again during Mr. Speer's stay of two days. Meals were served somehow, but I shall always regret that Mr. Speer carried away a very doubtful impression of the Boomers' housekeeping. As his visit was so short, we packed as much as possible into every hour. He spoke through an interpreter to a Spanish congregation one evening, and the next night he gave a lecture on Ion Keith Falconer to an English audience. It was fine, strong and helpful. . . . The chief good done by Mr. Speer in Concepcion was in looking over the ground and considering the conditions with us. We needed help in planning for the future. There is a cordial, fraternal spirit in the Church here. Mr. Speer went north to visit all the principal Stations. In Santiago

A STRENUOUS MISSION MEETING

was held. Others, who were present, must write about those days. I had to stay at home, take care of the family and do my own cooking. Fortunately I could hobble about with my ankle bandaged. We like Concepcion, or shall like it when we get settled. It is most difficult to find a decent house within the appropriation allowed. We took the only one we could find but it is damp and unhealthful; none of the bedrooms (except one) get any sun.

VENEZUELA

MRS. T. S. POND wrote from CARACAS, Oct. 9, 1909:

We have been alternating between fears that Mr. Speer might not be able to visit us and hopes that he might come, yet we only knew how much we had been anticipating when we received a telegram, "Cannot visit Caracas." The telegram was four days on its way from Barranquilla, which is only three days distant by steamer! His visit would have meant much to us and have been an inspiration to our people. But we know it is all for the best, and now we are hoping that he or one of the other Secretaries will soon come down here direct from New York, which is really the better way. I am sure this visit of Mr. Speer's to So. America will result in good, and we are glad to know this Continent is being made the subject of special study and is so much before the public in these days. There will be plenty of missionary news fresh from the field, when Dr. Brown and Mr. Speer are both at home again.

OUR HOPES OF THE NEW GOVERNMENT

here have not been altogether realized. Conditions still are far from what they ought to be, and recently the sending off of many political prisoners to be buried alive in dark, damp dungeons without trial, or even charges made against them, has cast a gloom over the city. It seems like returning to old days of tyranny and oppression. There is little business and no work for the poor. Yet certain reforms are in progress: gambling and selling lottery tickets have been prohibited, and some provision has been made for professional beggars, so that they suffer less than the respectable poor whose great need is work.

We enjoy having with us Mr. and Mrs. Lange of the British and Foreign Bible Society. The Scriptures are being sold and circulated in the country as well as in the cities, and that is hopeful. The Bible in the hands of the people is the great need here.

MEXICO

A FIRST LETTER.

MISS EMMA A. WEIDAW wrote from MEXICO CITY, Nov. 7, '09:

I am enjoying Mexico very much indeed. It is beautiful here. I cannot realize that it is almost Thanksgiving Day, it is so warm and pleasant. We have roses and iris blooming in the *patio*. Our school here is just in the closing days. We had public examinations this past week. Many visitors expressed satisfaction with the work done. The school will open again in February after Mission Meeting. As I have seen more of the working of the school I am more and more impressed with the likeness it bears to my dear *Alma Mater* and I am ready to name it "The Northfield of Mexico."

Several times during my journey from New York, the question was asked, "Do you really think missionaries can make any impression

on the Mexicans?" Often since, I have longed to say to those same persons as Philip said,

"COME AND SEE."

The pupils are happy and helpful. From the dirty, ragged mountain girls such as we may see in surrounding villages, they have become clean and neatly dressed. I wish I could take those persons into chapel to hear the girls sing: or, show them one as she comes in from her weekly evangelistic visits in the city, with tears in her eyes, longing to save her own people. When I received my appointment to Mexico, I confess I did not feel as if I were going into a foreign mission. So little was said about work here, that it did not seem so very important.

THIS OPINION HAS GREATLY CHANGED,

although I have spent only three weeks in the city. It is my impression, now, that the missionary is as much needed here as in China, Korea or Africa. In Mexico City, there is little time for homesickness, but I have longed to be back more than once, just that I might tell the home churches how many worthy girls are waiting to be taken into our school and how often we must say "no room." We long to raise a few scholarships and fit these girls to go back to their little villages to teach Jesus Christ.

KOREA

MISS MARGARET BEST wrote from PYENG YANG, Oct. 11, 1909:

Mrs. Bernheisel has written about the work our Woman's Missionary Society is trying to do and I want to tell you of

THE QUARTERLY MEETING LAST WEEK.

It was one of the most interesting I ever attended anywhere, not excepting fine missionary meetings at home. The audience was about a hundred, representing women of all our city churches, and this was the first quarterly meeting to be held in

OUR NEWEST CHURCH, THE FIFTH

Presbyterian Church of Pyeng Yang. Three women made addresses on the Work of the Past, Present Opportunity, and Future Promise. Then the Treasurer read her report, and every one listened, for they all had given something. After meeting obligations to date, there remained in the Treasurer's hands a balance of $85.05. The Report reads about like that every quarter. These women

DO NOT KNOW YET WHAT A DEFICIT IS.

Their obligations are salaries of five home missionary women or evangelists, and salary with travel expenses of their foreign missionary, Yi Sun Kwang, in Quelpart, a total of about $16.00 a month. At the beginning of the year a Collecting Committee was appointed, each member of which sees individually the women of her church, and in this quiet manner secures their subscriptions. Most of the money is raised in this way. Occasionally some comes from unexpected quarters. Last spring, a woman interested but not yet a Christian herself, on hearing of the missionary work in Quelpart, gave 50 *yen* to the Society for a church building there. This fall, one woman

LEFT TEN YEN AS A LEGACY

to the Society. When Pastor Yi came back from Quelpart and made a plea that a woman be sent to work among the Island women, our Society set about raising the money. In a little more than a week they secured enough to send one of their members.

THEY KEEP UP THE FINANCIAL END

of the proposition beautifully. Next on the programme at this meeting was reading the Evangelistic Committee report. Each home missionary's work was reported in detail, with names of the villages visited and number who listened in each place. Two women together had visited 62 villages in the three months. Two others secured a room in a large town where there were few Christians and spent a month working there. One of the home missionaries gave a talk. Her audience listened eagerly. It is

NOT SO LONG SINCE THEY FIRST HEARD

the Gospel story themselves, and the way in which others receive it, the remarks they make and results obtained, are of great interest. Then came the letter from Yi Si. She, it seems, is too like themselves in race and color for Quelpartians to call her "foreign devil," but they call her names equally bad. Children in the street cry after her *Mitchiri kwangi* (crazy cat) and dub her the grandmother of snakes, weasels, etc. One of the women asked permission to take the letter home with her; she wanted to see how many sorts of a *halmuni* (grandmother) Yi Si had become in one short year. Yi Si does not allow abusive language to discourage her. She has found a special woman friend who accompanies her on preaching tours, acting as interpreter. It seems strange that a Korean could require an interpreter in speaking to other Koreans. I don't know but that

I RATHER ENJOY THE IDEA OF IT,

though. I hope it is real hard for Yi Si, sometimes, to make the Island women understand her. There will be one Korean, then, who can appreciate the struggle I have had. The missionaries are gradually gathering about them

A GROUP OF QUELPART CHRISTIANS.

The Sabbath congregation has grown too large to meet in a private house and they must have a church. Our Women's Society has voted to send 60 *yen* to help build. The last item on the programme was the Chairman's announcement that any one so minded might write a letter to Yi Si as often as she liked; but, the Chair would appoint a letter writer monthly so Yi Si should surely be informed of what was happening in her old home and reminded of our continued interest in her.

HOME DEPARTMENT

UNITED STUDY OF MISSIONS

The Gospel in Latin Lands, Chapter V—In South America.

Outline map showing in contrasting colors points where mission work is done.

Indicate peculiar shape of continent, drawing comparisons in longitude with points in United States.

Sketch extent and resources of South America, making illustrative comparisons with size of various States.

Describe the early civilization and government, architectural and other remains of the past.

The change to Spanish rule and its results: "Conversion" of Emperor of Peru; perfidy of Pizarro.

Read from *Conquest of Peru*, p. 269.

Three centuries of Spanish rule.

Reasons and results of frequent South American revolutions.

Name countries which have achieved republicanism.

Contrast North America and South America.

Reasons for differences.

American responsibility for and indifference to South America.

Name some recent events attracting attention to that country.

History of the Canal Zone; its present conditions; its prospects; treaty with United States; missions on Isthmus.

Other American interests in South America; reciprocal needs.

Reasons for evangelizing effort: What has the Roman Catholic Church done for South America? (Page 270.) Testimony of Pope Leo XIII and Bishops; indifference, infidelity and atheism.

Summarize conditions and mission work done in: Colombia; Ecuador; Peru; Bolivia.

Outline educational and evangelistic work done by the Presbyterian Church in Chile.

Refer to *The Continent of Opportunity*, by F. E. Clark; *Protestant Missions in South America*, by Harlan T. Beach; *Peru, its Story, People and Religion*, by Geraldine Guinness; Special Edition of Board's *Report*, pp. 447, 448, for incidents of evangelistic work in vicinity of Valparaiso.

E. E.

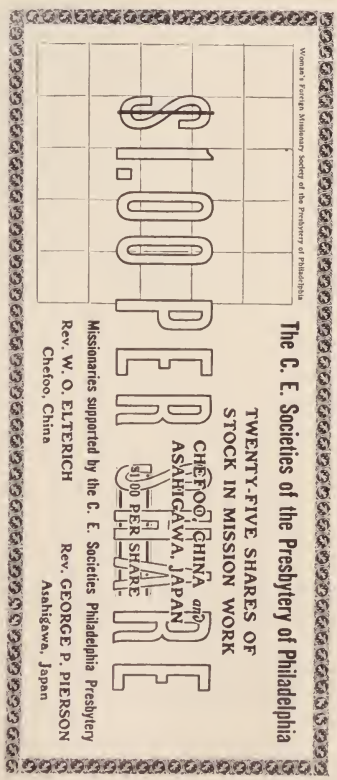
SOMETHING NEW IN THE STOCK MARKET

A New Idea for Christian Endeavor Societies.

A block of stock for a Christian Endeavor Society with individual shares for the members. This novel and attractive plan is being used in Philadelphia Presbytery, and has the advantage of more widely distributing the partnership on salaries of Christian Endeavor missionaries. The young people as junior partners in their Father's business are invited to co-operate, putting in their interest and their money,—buying shares at $1.00 each. This certificate represents twenty-five shares in mission work, and with it the Society receives pictures of its missionaries to hang in the C. E. room and a sketch of their lives and work.

A Society may take one or more blocks of stock, or simply a number of shares, and sometimes interested friends outside of C. E. take shares. This certificate and price of shares may easily be adapted to suit any Society and, if made by hand, will perhaps add to the interest and the cost of printing may be saved. Not only is this method very systematic but this kind of stock constantly increases in value and yields a dividend the value of which cannot be measured.

Evelina Grieves.



THAT LOST FIVE DOLLARS

A Treasurer sat with haggard mien,
Two great, deep lines her eyes between,
And there she sat and searched all day
For one little figure gone astray.
And the shades of night found her searching still,—
For, though weary of brain, she was strong of will—
And when about to give up the fight,
That figure appeared just before daylight,
And stood on its one little curled-up leg,
As though it had never moved a peg,
But been standing 'round in the Treasurer's view,
Just where she ought to have seen it, too!

Why didn't she make a sudden dive
And bring up that saucy, curled-up little 5?
And what do you think caused all this fuss,
Got the books of account in such a muss?

That 5-dollar bill arrived too late
And had to come in at a little side gate,
When the door was shut and the light put out;
And that poor little figure wandered about
And never found its own little bed,
But slipped in a cold, dark corner instead.
And there it remained from that sad, sad night
'Till the spring house-cleaning brought it to light,
And the Treasurer was almost made to declare
She'd give up her place at the end of the year!

Now who was to blame that that figure was late
And had to squeeze in at the little side gate?
Was it carelessness on some treasurer's part
Who failed to give it an earlier start?
Or, did the subscriber lag behind
And drive her, too, 'most out of her mind?

Should any one read this who ever is late,
Please do not forget the pitiful fate
Of the poor little figure at that side gate,
Whose story I've had to sadly relate
And call to your mind your Treasurer's state,
As she tears her hair at a terrible rate,
Because for your money she has to wait.

—Cumberland Presbyterian *Record*, 1901.

THE HOME DEPARTMENT

We have been repeatedly asked to give our experience in reference to the Home Department of the Foreign Missionary Society. Experience meetings are useful to us, as well as to our Methodist sisters, therefore we feel justified in resorting to the columns of our Magazine in the hope that we may give an impetus to a larger congregation than otherwise. Perhaps we can say a word that may start the method, or give the sympathetic push where plans move slowly.

Let it be understood that we do not refer to the Home Department of the Sunday-school, which is an entirely separate matter.

As soon as the suggestion for this branch of the Society reached us, we were impressed with its desirability and determined to try the experiment. The beginning was simple. We sent invitations to women of our congregation to join the Home Department, selecting those who were not in the habit of attending monthly meetings of the Society. Twelve women responded.

To these twelve members, after each semi-monthly meeting of the Society—alternately Home and Foreign—one or two leaflets were mailed, which referred to the topic of the day. In addition we sent a brief report of the meeting, so these ladies might keep in touch with us in study and work. We want them to feel they are an integral part of the Society. This feature, however, involved so much labor that, unless a typewriter were available, it might not be practicable. At that time there were no "helps" issued by the Board, and we realized that information must be the basis of all interest. To create this interest in the unenthusiastic was our first aim, while our second was to give pleasure and profit to those whose hearts were already enlisted for missions, although their presence in meetings was prevented by the clinging fingers of little children, or by the grasp of disease.

To attain both these ends, literature in quantities was necessary. Many leaflets were mailed to some members before the right article struck a responsive chord. Just here the financial end of the experiment suggested some problems. There must be money to work the printing press and money to send the packages. However, we had only to mention our dilemma, and, at once, voluntary contributions paid all bills and allowed a surplus. Thus we proved the feasibility of the Home Department.

Now, after many minds have conferred, the Woman's Board is inaugurating a general campaign which should enlist every woman in our churches. Suitable literature, and a little outfit for the Secretary or Visitor, is ready and can be secured from Headquarters. The new plan is, if possible, to district the congregation and appoint several visitors, so there may not be too many names on one list. Those visitors should be women who realize that

in the King's business a consecrated, tactful neighborliness is as true an asset as the ability to "speak in meeting." They carry with them, on their calls, an attractive little booklet which introduces the subject and explains the method of procedure. It is in the form of an adjustable cardboard cover, into which is tied a good collection of leaflets and an envelope for voluntary contributions. A blank space is left for the member's signature, so that in the round of distribution she may not receive the same set twice. A month later the visitor calls again, leaves another set of leaflets and collects the envelope money.

The Home Department is, in fact, a circulating library of missionary literature. Even the busy woman who cannot find time to attend a meeting can spare a few odd minutes to pick up a leaflet which is brought to her, and just as surely will it whet her appetite for more. We hope that when the little ones have grown old enough to spare "mother," or other hindering obstacles have moved out of the way, this aroused enthusiasm will bring Home Department members into the missionary meeting.

In addition to shut-ins and busy homemakers there are women in every congregation who, being employed during the day, cannot attend regular meetings. For them, an Evening Branch of the Ladies' Auxiliary is another experiment well worth consideration. We are trying it in our church with a promising outlook. As a suggested phase of the Home Department, not as an authorized plan of the Woman's Board, I present the idea of an Evening Branch of the Ladies' Auxiliary. *From Phila.*

PRONOUNCE throughout: a, as in ah; Pouin, poo-*een;* Kue-lin, Gwey-lin; Kwang-si, Kwang-*si* (long); Gabun, Ga-*boon;* Ayol, A-*yōl;* Mpongwe, Um-*pong*-wy; Osaka, *Oh*-sa-ka; Tanabe, Tan-*a*-by; Kusumoto, Koo-soo-*mō*-tō; Uemura, Oo-*ā*-muh-ra; Otaru, O-*ta*-roo; Sz Pai Lau, Suz Pie *Lo;* Kwai *Ping*, Kwai (rhymes with why).

Under the New Sultan, a compilation from letters by Syria missionaries, and *Korea, Twenty-five Years After*, by James S. Gale, D.D., are valuable new leaflets to be had (the two) for a 2-cent stamp Order from *Board of Foreign Missions, 156 Fifth Ave., New York.* Another important and much larger leaflet from the same source, upon *Educational Work of the Board*, will be ready Jan. 1. Price to be determined by the size. Also, *Points for Pastors and Laymen, 1910*, free. A new stereopticon lecture on Korea accompanies a set of 72 very interesting slides. Rented from Foreign Missions Library, 156 Fifth Ave., New York, at usual rate.

CHANGES IN THE MISSIONARY FORCE

ARRIVALS:

November 20, 1909.—At New York, Rev and Mrs. Paul Erdman and child, from Syria. Address, 114 West Commerce St., Bridgeton, N. J.

DEPARTURES:

Nov. 23.—From San Francisco, Rev. and Mrs. James Gordon Holdcroft, to join Korea Mission.

Nov. 27.—From New York, Rev. and Mrs. J. L. Potter, returning to Teheran, Persia.

Dec. 4.—From New York, Miss Belle McPherson, returning to Brazil, S. A., to be stationed at Curityba.

MARRIAGE:

October 18, 1909.—At Bombay, Miss Belle Graham to Rev. Henry George Howard, both of Kodoli, West India Mission.

DEATH:

Oct. 17, 1909.—At Changteh, Hunan, China, Charles Cuthbert, son of Rev. and Mrs. T. J. Preston, aged two months.

RESIGNATION:

Mrs. Elizabeth M. Brinton, Philippine Is. Appointed 1906.

NOTES FROM HEADQUARTERS

The following helps are permanent and may be obtained from all Women's Boards—

On all the missions:—

Historical Sketch..... 10 cts.
Question Book..... 5 cts.

Schools and Colleges in:

China and India..4 cts. each; dozen, 40 cts.
Other Countries.....3 cts.; doz., 30 cts.
Medical Series....each, 3 cts.; doz., 30 cts.
Home Life Series..each, 2 cts.; doz., 15 cts.
Hero Series.....each, 2 cts.
The Year Book of Prayer, 1910..... 10 cts.

Mission Study Class Series No. 1: VII vols.

Mission Study Class Series No. 2:

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From Philadelphia

Send all letters to 501 Witherspoon Building. Directors' meeting first Tuesday of each month at 10:30 o'clock. Prayer-meeting the third Tuesday at 11 o'clock. Visitors welcome at both meetings.

PRAYER-MEETING, January 18. Topics: *The Women's Boards* and *The World.*

THE Week of Prayer calls us together at 3 o'clock from Tuesday to Friday, inclusive, in Westminster Hall, Witherspoon Building. Topics: *The Non Christian World, The Church at Home, The Church in Missionary Lands, Consecration and Sacrifice.*

A PLEA from girls' schools in Kanazawa and Osaka! Further retrenchment is impossible, and the Board has authorized an increase of $1,000—$600 for Osaka, $400 for Kanazawa, *if raised as an extra.* Boarding-schools in Japan must be abreast of the times or Japanese will not send their daughters to them. Who will give help this year or promise it for succeeding years?

KEEP constantly in mind the date for closing our fiscal year, *March 1st,* and let our eleven months yield a richer harvest than ever in celebration of our 40th year.

A WORD to treasurers: "Even dollars"—only when it means evening *up* to the dollar, never when it means evening *down!* Send any number of odd cents rather than diminish the contribution.

BIENNIAL Assembly will meet in Cincinnati April 26-28. Since preparations are already on foot both in Cincinnati and Philadelphia to make this 40th anniversary of our Society notable, it is not too early to plan to be there.

THE *Dr. S. Elizabeth Winter Fund* of $2,500 will appear hereafter in our Treasurer's *Report* annually, proving the gratitude and generosity of one of our former medical students. Dr. Winter's service as a foreign missionary was very brief, owing to ill health, but she has been prospered in this country and now gladly returns to this Society all the money expended on her education, and adds a bountiful gift; the whole will be invested and the income used to aid other missionary students.

C. E. SOCIETIES will be glad to know that the success of programmes for their missionary meetings last year demands their continuance, and the Women's Boards will publish a new set for 1910. A boon they are to the missionary committee—and but one cent a copy.

ALL who are planning to organize Young Women's Societies should write for the new constitution, organization and pledge blanks, all free.

COPIES of missionary letters made in the office during October climbed to the highest figure yet reached—3,271. Another indication of office work, in the same month, is 1,243 packages sent out by mail and express.

HELPS for January meetings: (Consult *Report,* Board of Foreign Missions and files of magazines for news of the year.) *Bulletin No. 21; A Sacrifice of Thanksgiving* (new Praise Service), 50 cts. per 100; *A Plea for the Twelve*; *The Diary of One Member for Last Year,* each one ct.

NEW LEAFLETS: *The Blue Flag in the Latin Continent,* Rev. G. C. Lenington; *Women of Turkey as Affected by Revolution,* Rev. J. B. Crawford; *Children and Missions,* Julia H. Johnston; *Venezuela and Its Needs,* Mrs. T. S. Pond; *Dr. W. E. Browning, Santiago,* Miss V. F. Penrose; *The Story of Chang Sao Tze,* Miss Jean Cochran, each 2 cts.; *My Conversion,* Pedro Rodriguez, 1 ct.

From Chicago

Meetings at Room 48, 328 Wabash Avenue, every Friday at 10 A. M. Visitors welcome.

THE annual meeting of Westminster Guild of Chicago Presbytery was held at the home of Mrs. John Balcom Shaw, November 6. The attendance was large and the expression of faces in the audience was that of beautiful women animated by high and earnest purpose. Routine work was well and gracefully performed. The devotional service conducted by Dr. Shaw and Rev. Timothy Stone was most inspiring. The address by Mrs. Robert Mateer was a thrilling story from her own missionary life, told in a way to compel sympathy with the purpose of the Guild, viz., the enlistment of every woman, rich or poor, young or old, in making known to the world the true God—His omnipresence and His wonderful love. Dr. Stone followed in a talk of deep earnestness and practical power, which emphasized the duty and privilege of working for the highest ideals in religion with unlimited faith in God's answer to prayer.

The social hour which followed was an illustration of the happy friendship resulting from fellowship in Christian work.

COPIES of missionary letters may always be had from Room 48 by any one who will ask for them, and especially promptly during January.

AT the semi-centennial celebration in Tokyo "one of the most striking evidences of the advancement of Japanese women was the dignity, ease and grace of posture with which they appeared on the platform before a large, mixed audience. They spoke in a direct, forcible manner, *and in tones which could be heard.*"

MISSIONARIES who have spoken at our Friday morning meetings during the month are: Rev. D. G. Collins of Laos, Rev. and Mrs. A. M. Cunningham, Mrs. Mateer and Dr. and Mrs. W. F. Seymour of China; Rev. Francis Stead and Mrs. Blanche Wilson Stead, M.D., Persia; Rev. and Mrs. E. H. Miller, Korea.

THE talk given one Friday morning by Miss Hughes of Lake Forest, Principal of Ferry Hall Seminary, on putting first things first, and that of Mrs. Martin D. Hardin on faith as illustrated in missionary lives and in those of little children, were among the most helpful words ever spoken here.

LEAFLETS.—New: *The Women of Turkey as Affected by the Revolution,* by Rev. J. Stewart Crawford of Beirût, Syria; *Selma; A Visit to Mahardeh; Esther Stanley's China Set; Rev. W. E. Browning of Santiago, Chile* (Hero Series), 2 cts. each. Reprint: *As I Have Loved You,* 1 ct.

From New York

Prayer-meeting at 156 Fifth Ave., cor. 20th St., the first Wednesday of each month, at 10.30 A. M. Each other Wednesday there is a half-hour meeting for prayer and reading of missionary letters, commencing at same hour.

DECEMBER prayer-meeting (subject, *Syria*)

was of unusual interest, as Mrs. Waters, who was in charge, was able to secure an unusual number of Syria missionaries for her programme. Miss Law and Mrs. Stuart Jessup of Sidon and Rev. Paul Erdman of Zahleh gave encouraging accounts of progress and opportunities in their Stations. Dr. Dennis, who himself served twenty-one years in Syria, paid beautiful tribute to the life and service of Dr. George E. Post. Dr. Stanley White closed the meeting with "Impressions" gathered from his correspondence with Syria missionaries.

In the *Year Book for 1910* will be seen, on our list of missionaries, several new names. One, Mrs. Joseph P. Cochran, returning to Persia as matron of Urumia Hospital. To China, two: Mrs. George G. Thomson; Mrs. James McClure Henry, daughter of President Brown of Union Theol. Seminary. To Laos, Miss Lucy Starling. To South America (Central Brazil Mission), Mrs. Alexander Reese. A warm welcome has already been given to these friends from our Board, and we are now looking with interest for their first letters from their new homes.

A NEW feature in our work this year is the Foreign Missions Extension Department. Its object is to plan for systematic reading of foreign missionary literature in the home, by those who cannot attend the auxiliary meetings, and to increase interest in, and prayer for, foreign missions. A special plan has been prepared with suggestions for its use, which will be found helpful to any one who desires to organize this work in her Society. Send for a plan and sample literature, and try to make this new feature a success. Correspondence with the Extension Department Secretary, Room 818, 156 Fifth Avenue, N. Y., in regard to this new department, is earnestly solicited.

THE "Special Edition" of the *Annual Report* of the Assembly's Board has been mailed to the presidents of all presbyterial and auxiliary societies. It is hoped that the expense involved in sending out the more than 800 copies of this *Report* may be amply justified in its use as a book of reference, and that another year it may be felt a necessity in the equipment of every missionary society in our territory. The "Special" *Report* contains not only historical summaries of the missions and excellent maps, but the most recent information regarding our Stations and our missionaries in the foreign field. It is a necessity for every missionary worker.

THE many friends of Miss Annie Montgomery will rejoice to learn that the long, tiresome journey to Persia is accomplished and she arrived safely in "dear, dirty old Hamadan" October 5th. She finds that reopening of the boarding department of the school is almost like beginning anew, and she hopes friends will have patience till she is able to write them. All will be glad to know that the *extra* money needed for the school has been given.

MRS. TRIBUS, a Secretary of the Board, visited the Kentucky societies at their synodical meeting in October, addressing them there, and meeting many of the members, also, in a parlor meeting. She reports growing interest and enthusiasm throughout Kentucky.

As the month for China approaches we are glad to offer an unusually interesting sketch of a Chinese woman's life, prepared by Miss Jean Cochran, *The Story of Chang Sao Tze* Written in the first person, it carries conviction with it. Price, 2 cts.

From San Francisco

920 Sacramento St. Meetings on first Monday of each month at 10.30 and 1.30 o'clock. Executive meeting on third Monday.

WE are glad to give a few items from the Presbyteries:

Santa Barbara reports 57 copies of WOMAN'S WORK taken, *Over Sea and Land* 53. One auxiliary which was supporting an outside work in India has transferred its gift towards the salary of Mrs. Sadie Nourse Welbon of Korea. Santa Barbara's motto is: "There is no near and no far, but just one round world of lost and perishing souls to be rescued and saved through the world's Christ."

San Joaquin reports, number copies of WOMAN'S WORK 75, *Over Sea and Land* 28. Auxiliary societies are urged to correspond with presbyterial secretaries and enable them to give a good report of their territory. Names of their officers may be found in Occidental Board *Annual Report*, which may be obtained at headquarters, 920 Sacramento St., San Francisco.

San Francisco presbyterial reports 175 copies WOMAN'S WORK taken, *Over Sea and Land* 26.

Oakland, 117 WOMAN'S WORK.

Benicia, WOMAN'S WORK, 62.

Goldfield, WOMAN'S WORK 23, *Over Sea and Land* 100.

Riverside is contributing towards support of Rev. and Mrs. Clarence D. Herriott, China.

Los Angeles Presbyterial Secretary says: Our most joyous event was the sending out three of our very own girls as foreign missionaries. The salary of Miss Anna McKee, who has gone to Korea, is paid by four people in Pasadena, one of whom gives as a missionary investment upon a daughter, believing that it will be a paying investment. Miss Florence Plummer, also of Korea, is supported by two gentlemen in Los Angeles; both these young women are from Boyle Heights Church. Miss Bessie Lawton from Los Angeles Third Church is provided for by her own church, assisted by a woman in Santa Barbara. Miss Lawton has gone to India. We have another missionary ready to go to South China, one who knows the language. We are waiting to guarantee her salary, which we hope is in view. We gave Dr. Maud Mackay a fine "shower," including a gold watch and chain, clothing, books, room furnishing. Los Angeles Presbytery now supports eleven foreign missionaries, gives $988 on salaries of three more, $400 for Station work in India, besides offerings to the general fund. This report does not include gifts of the Y. P. Societies.

Oakland always reports well at the end of the year under its faithful president, Mrs. J. Gamble.

Utah and *Arizona* have good, enterprising workers and are gaining in mission study classes and many other ways. One church is reported as counting every woman in its membership a member of the Missionary Society, 100 in all.

AMONG other foreign missionaries who give us glimpses of their work as they pass through San Francisco is Dr. Sara Vrooman of India. She was formerly our missionary but is now an independent worker there, with two Christian Indian women assistants. She is intensely interested, and talks through smiles and tears, as she sees vividly the multitudes who must be brought to Christ.

From Portland, Oregon

Executive meeting at 10 A. M. on first Tuesday each month and popular meeting on third Tuesday at 2:30 P. M. in First Church. Literature obtained from Miss Abby S. Lamberson, 385 Tenth St., Portland.

YOU all read in the previous number of this magazine of the sudden summons of our dear Mrs. Ladd. The echo of it is still in our ears in the words of the Master, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Memorial services, held both by the auxiliary which was the parent of our Board and of which Mrs. Ladd had been treasurer for thirty-nine years, and by our Board, over which she had been president for twenty one years, were full of tender reminiscences. Think of Mrs. Ladd's "patient continuance."

OUR Miss Campbell arrived in Pyeng Yang, Korea, Aug. 28, after a voyage made delightful by the companionship of sixty-three missionaries on their way to various Stations, and of Dr. and Mrs. Arthur J. Brown. There were eight in the Presbyterian Korea party, so she had company all the way. She writes that she is happy in her new home, well pleased with the hospital and speaks in highest terms of Dr. Hunter Wells and his able work.

MRS. J. J. ALLEN, whom all the older members of our Board will remember—mother of our dear Maud Allen, M.D., and now with her daughter in India—writes us of an opportunity to do a great deal of good with very little expense. Her daughter has become much interested in handling a little circulating library. There are a number of barristers, and others, in Ferozepore who have been educated abroad, and all who attend government High School in India can read English. These are influential leaders and they admit there is nothing to read, in their own language, which is instructive or elevating. If a missionary can place carefully selected books in their hands, they will be benefited by the books and the missionary will have repeated opportunities to influence the readers. Dr. Allen herself bought a few books when in New York, for this purpose, and California friends have sent some more, but the demand is outgrowing the supply, and she thinks women of our Board would like to have a part in such work. Describing the kind of books most beneficial, Mrs. Allen writes as follows:

"The first book loaned was *Up from Slavery*, by Booker T. Washington. The man who borrowed this asked if he might loan it to a friend, a teacher in a government school, and inquired where he could order a copy for himself. He wished, as president of the temperance society, to offer a copy as a prize. The next book loaned was *The Life of Theodore Roosevelt.* The Indian needs to learn a little strenuosity. Biographies of prominent, Christian men would do good. They would like the *Life of Frances Willard* and a few books showing the injurious effects of intoxicating liquors. Small type print would not be suitable, as the people are not accustomed to much reading. Books, to benefit them, must be attractive as well as instructive. They can be sent by mail, in small packages, at the same cost as to our nearest town at home. They should be directed to: *Maud Allen, M.D., Ferozepore, Punjab, India.*

HERE is something practical that individuals or societies can do. Let us do it and do it now.

Receipts of The Woman's Foreign Missionary Society of the Presbyterian Church for November, 1909

By totals from Presbyterial Societies.

BALTIMORE,	$467.53	REDSTONE,	$60.00	Miscellaneous,	$2,626.00
CHESTER,	393.00	ST. CLAIRSVILLE,	180.10		
ERIE,	7.50	WASHINGTON CITY,	1,008.13	Total for November, 1909,	$5,353.06
FRENCH BROAD,	20.85	WESTMINSTER,	571.95	Total since April 1, 1909,	49,627.12
NASHVILLE,	13.00	WHEELING,	5.00	Special Gifts to Missionaries,	$50.00

(Miss) SARAH W. CATTELL, *Treas.*, 501 Witherspoon Building, Philadelphia.

Receipts of Woman's Presbyterian Board of Missions of the Northwest for November, 1909

CEDAR RAPIDS	$25.00	KEARNEY,	$147.00	ST. PAUL,	$546.60	WINONA,	$115.00
CHEYENNE,	15.00	MONROE,	71.00	SIOUX CITY,	15.50	Miscellaneous,	1.00
CHICAGO,	1,019.80	MOUSE RIVER,	6.00	WINNEBAGO,	195.00		
CHIPPEWA,	21.00	OAKES,	11.60	Total for month,			$3,027.94
FLINT,	66.00	OMAHA,	100.00	Total from April 1st,			50,720.86
FREEPORT,	246.44	OTTAWA.	176.00				
GRAND FORKS.	50.00	PEMBINA,	20.00				
HELENA,	20.00	RUSHVILLE,	160.00				

MRS. THOS. E. D. BRADLEY, *Treas.*,
Room 48, 328 Wabash Ave., Chicago.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for November, 1909

ALBANY,	$26.00	GENESEE,	$15.50	SYRACUSE,	$127.00	Syn. Soc., Kentucky,	$80.00
BINGHAMTON	71.00	GENEVA,	7.00	TRANSYLVANIA,	76.80	Legacy (for endow-	
BOSTON,	213.75	HUDSON,	56.00	TROY,	104.00	ment fund),	5,000.00
BROOKLYN,	457.25	JERSEY CITY,	468.50	WESTCHESTER,	465.00	Miscellaneous,	653.00
BUFFALO,	88.00	MORRIS AND ORANGE,	522.00	Total for November,			$11,013.80
CAYUGA,	88.53	NEW YORK,	1,833.71	Total since April 1st,			47,949.96
CHAMPLAIN,	44.00	ROCHESTER,	329.00				
CHEMUNG,	217.08	ST. LAWRENCE,	70.68				

(Miss) HENRIETTA W. HUBBARD, *Treas.*,
Room 818, 156 Fifth Ave., New York.

Receipts of the Woman's Presbyterian Board of Foreign Missions of the Southwest for November, 1909

FT. WORTH,	$15.20	RIO GRANDE,	$15.00	WACO,	$10.25	Miscellaneous,	$54.77
LARNED,	38.62	ST. JOSEPH,	27.70	WICHITA,	246.58		
OKLAHOMA,	72.50	SALT RIVER,	38.50	Total for month,			$545.27
OSBORNE,	2.00	SANTA FÉ,	5.20	Total to date,			9,310.53
PARIS,	5.00	TULSA,	13.95				

MRS. WM. BURG, *Treas.*,
Room 609, 415 Locust St., St. Louis, Mo.

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